SOME

Kindling Sparks

In Matters of

PHYSICK,

TO

Satisfie some Physicians, who are of opinion, *That Spirits* (which they call hot things) *do burn and inflame the Body.*

Written formerly to a Friend,

BY

Albertus Otto Faber.

London, Printed in the Year, 1668.

To the Reader.

THou ſhalt not read here any great matter, for there are but toucht two or three ſtrings of a well tuned Inſtrument, that gives more Sound then Harmony, yet enough, to judge, whether the ſound be good. We expect a fundamental reformation in this matter, as well as in other things: For when the ſeaſon is at its birth, it will come, notwithſtanding the weak contrivances and oppoſitions of men. Nature her ſelf is weary with furniſhing her matter to ſuch as are ignorant of its uſe, according to her intentions: For though ſhe cries, Trace me, trace me, yet men are deaf (and ſelf-endeared) cannot ſee the Sun it ſelf) although ſhe gives here and there light evident enough. Therefore at laſt ſhe will ariſe and daſh gainſayers to confuſion.

MVSEVM
BRITAN
NICVM

Some kindling Sparks in matters of PHYSICK.

A Phyſitian is to be conſidered in his place, as a Miniſter to the life of Man, as to the health of his Body.

There are therefore four things to be obſerved here, 1. *Life*, 2. *Health*, 3. *Body*, 4. *Man*.

1. What *Life* is. Note, that a Body without Life is cold, hard and ſtiff, that is, dead: but when it is alive, it is warm, ſoft and nimble. As for inſtance, The Earth, which is the great World, in Winter is cold, hard and frozen, that is, dead: But when, in the Spring, the Sun enlivens it, then it revives, becoming warm, and yeelding a living motion of vegitation. So alſo Man, who is accounted the little World, or *Microcoſm*, when dead, his Corps is cold, hard and ſtiff, becauſe it is deprived of life: But when Life ſprings up therein, then he quickens and grows warm, giving in all actions and doings evidence of life.

Therefore, like as the Sun that revives the *Macracoſm* (or the Earth) and warms it, is a heavenly Fire, known by his effects: So the life of Man is a Microcoſmical Sun, *viz.* a Subcœleſtial Fire, reviving, warming and moving his body, to the end he may be enlightned.

2. *Health*, is a cumulative influence of well-being, proceeding from life, throughout the Body. By the word Cumulative is to be underſtood a mutual concurrence of life and health in part of the Body, in ſo much that life and health can never ſubſiſt ſeparately, no more than the Sunſhine can ſubſiſt without the Sun it ſelf; and the Sun cannot be without his ſhining or light: As for Example, When a Man is wounded in his foot, then health being diſordered, life is alſo weakned.

3. The *Body* is the veſſel of life and health, ſo exactly fitted and proportioned (as a Watch) that the leaſt Atome croſſing its Structure, is able to bring both life and health into a confuſion, yea to total ruine.

4. *Man* is (as to his material form) a compound of life and body, which being well or ill influenced, is healthful or ſickly.

So having declared, that a Phyſician is a Miniſter to the Life of Man (as to the health of his body) it appears plainly, whether unto the Life, Health or Body, he ought to make his applications, when Man is at a loſs.

As to the Body; If we conſider it either as it was in the beginning, before it received life by divine inſpiration, or, as it is after the life has left it: and the applications of a Phyſician thereon were attempted, they would be as ridiculous as fruitleſs; no leſs than if they were applyed to an Image of Wood, Braſs or Iron.

As to the Health (the thing in queſtion) which is loſt and abſent, there can be made no application; As for inſtance, When a Husbandman has intruſted a Shepherd with a flock of Sheep, and one of them is gone aſtray, He for the recovering the loſt Sheep doth not apply himſelf to the Sheep loſt and abſent, which to the flock is as in a ſtate of privation, but to the Shepherd, to demand it at his hands.

To the Life therefore, as to the Shepherd of health, a true Phyſitian, makes his applications for its recovery, which is *in ſtatu privationis*.

Now the Life being a fiery principle of Man (as before is demonſtrated) which enlighteneth the Body, and makes it active, we muſt know, when ſuch a principle becomes defective, weak and helpleſs, with what kind of things to ſupply the ſame, which ſupplies are called Medicines, wherein lies the skill of a Phyſician.

But that being of a large conſideration, for want of the Adeptive Science, which might ſhorten all thoſe many particular preparations; I ſhall at preſent ſpeak only ſomething in general. And firſt of all, to conform my expreſſions to the mean apprehenſions of the unlearned, note this inſtance; That when thou intendeſt to kindle a Fire, thou doſt not pour Water upon it, but ſomething of its nature, *viz.* ſome Sparks of its kind; that is, Fire muſt be kindled with Fire, and not with Water. And likewiſe, if a Fire be kindled and grows weak, thou uſeſt the ſame means to encreaſe it, as thou didſt to kindle it, or ſomething homogeneous to it, *viz.* by putting Fewel, as Wood, Coals, Oyl, &c. to it, to ſtrengthen, feed, and relieve it: But if thou puts thereto Water, Stones and ſuch like, thou wouldſt ſooner quench, then reſtore thy Fire. Hence the Maxime is to be underſtood: We are nouriſhed with that, of which we are made.

The Heaven, the World (or Earth) and Man correſpond mutually together. The Sun (taken as) the life of the Heaven, ſhining into the Water, reflects its own Image, as in a Looking-glaſs, it doth the like on the Earth, which being not diaphanous, makes it not appear, as the Water doth. Yet the Earth, being the Mother of Corporification, the influences from above, keeps the ſaid Image cloſer, and makes it ſubſtantial, appearing in a body, as being the earthly Sun, and it is called Gold. In like manner the Body of Man, being ſo far prepared in the womb, that it

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is capable of life, then by the all-overpowring Sun (in a moment, as Brimſtone or Spirit of Wine) it conceives Fire, *viz.* the Image of the ſaid Sun, and makes it ſubſtantial to its nature, which then is called *Life*, he thus being *Lampas vitæ*. Hence this Maxime, *Sol & homo generent hominem.*

Thus even as the Heaven, the Earth and Man: So the Sun, Gold and Life are knit together by influence, which may be ſenſibly perceived, when there happens, either almoſt, or a total Eclipſe of the Sun, and many find themſelves breathleſs, through the obſtruction of the Sun's influence. The Life of Man therefore being either weak or otherwiſe defective, its proper Remedy would be Gold, as to relieve Fire with Fire: But as is aboveſaid, it cannot eaſily be dealt withall, and muſt be laid aſide for the *Adepti*.

So there remains nothing, but Wood, Coals, or the like combuſtible matter, which however they are in ſome meaſure homogeneal to Life, yet without a preparation, in the beſt manner, are hardly fit to kindle or nouriſh Life, in order to conſume or expel diſeaſes from the Body. But when they are duly prepared, their effects will be the better and more evident: As for inſtance; When it happens that any body is taken with a ſudden fright, his Life becomes weak, which may cauſe him to ſwoon away; then if the Life be furniſhed with ſomething of its nature, that is, with a fiery Medicine, well prepared (as may be a good *Aqua vitæ*, or the like) he will recover inſtantly, and what quantity then he doth drink, it will not intoxicate him, but it repaireth preſently into the chief reſidence of life, to aſſiſt and go along with it. The ſame may be ſeen in any man, tyred out, for when he drinks a good draught of *Aqua vitæ*, he gathereth ſtrength again preſently; and therefore it is ignorantly ſpoken, that it would burn a man, becauſe Fire cannot burn Fire; but Fire is refreſhed by Fire, and they increaſe one another, rejoycing mutually, as being of one nature. But Water and cold things will quench it, becauſe they have no unity with Fire, nay they are death to the Fire.

Therefore the more any Medicine partakes of fiery qualities, the more it is of the nature of Life, and can ſtrengthen it the better, to expel the Diſeaſe, and ſettle it again in its own ſeat.

The Scripture ſaith, that the Life of the Body is in its Blood; and whoever will try this, muſt anotomize it with Fire, which will manifeſt a moſt fiery Spirit, or volatile Salt. This Spirit doubtleſs is (in the Blood) the reſidence of the Life, or at leaſt its food; as Wood for Fire. Now obſerve, the better every noriſhment is prepared, the fitter it is for digeſtion; as, raw fleſh would not agree with the Stomack of a Man, but when it is roſted

roſted or boyled tender, it is of an eaſie digeſtion : So vulgar Medicines rawly and roughly wrought and compounded, would hardly be ſo acceptable or welcome, as when they are brought to a more ſpiritual ſubſtance, by the Spagirical Anotomy of the Fire, coming nearer to the nature of Life : For the panting Life (in reference to its weakneſs) greedily ſucks ſuch a Medicine, even as the Load-ſtone attracts Iron to its ſelf : And being thereby relieved and refreſhed, drives the Diſeaſe out of the Body, and repaireth to its place.

And ſuch a Medicine may juſtly be called a Cordial, as refreſhing the Spirit of Life, which is no ſuch Pottage, as being well ſweetened with Sugar, is termed a Cordial, yet void of admittance into the ſociety of Life, to corroborate the ſwouning Spirits, as being moſt commonly heterogeneal to them.

What kind of Medicines then are the beſt next to that, that could be wiſhed for out of Gold? Note, that I have ſaid, 1. That the Blood is the ſeat of Life. 2. That the application ought to be made to the Life. 3. That the Blood contains a moſt fiery Spirit and a volatile Salt : and 4. That the food of Life is that moſt fiery Spirit and volatile Salt.

According to theſe Principles, experience hath taught, that whatſoever has been done worthy of note, has been effected either by Fiery Spirits or Volatile Salts, as being ready to joyn preſently with the food of Life, againſt the Diſtempers; and to get Victory, if the Patient be not paſt cure.

All created ſublunary things, are divided into Animals, Vegetables and Minerals. And we find that the firſt yeelds a Fiery Spirit and Volatile Salt, as well in the Urine, as in the Fleſh and Blood, both of an excellent fiery quality and eminently medicinal.

In the Vegetables we find nothing more effectual than their Spirits, as well their eſſential and volatile Salts; And eſpecially when their *Alcalis* may be diſcloſed or extracted, and brought unto that prerogative of volatility.

In the Minerals we find the Sulphurs of Minerals and Mettals, after they are ſeparated (by Fire) from the crude malignant Mercuriality, who being then harmleſs, are called Tinctures.

Now theſe ſulphurous Tinctures, Spirits and Salts do all partake of the fiery quality, and are apt therefore to joyn with the Life, which is Fire, againſt the Diſtemper, and root it out of the Body.

Therefore let no body henceforth be ſo ignorant as to ſay, that a Phiſitian, making uſe of thoſe excellent Medicines, doth burn the Patient : when in the mean time others go about, to feed the Fire of Life with Water, or rather to quench it totally.

Object.

Object. *But what ſhall we do, when a Patient lies in a great burning heat; ſhall we then put fire to fire?*

Anſw. This is indeed the only thing that has hitherto deceived many Phyſitians, to avoid hot things (as they call them) to be adminiſtred to ſuch as lie in a hot burning fit. Therefore remember what I have ſaid of the Life, as being Cæleſtial Fire and Light, moſt natural to the Body, without which the Body is cold, dark and dead.

To this take notice of this inſtance, *viz.* That when Iron, or the like, is put into *Aquafortis*, though it feeleth coldiſh, yet preſently it grows hot and boyls without Fire, in ſo much, that a man with his bare hand cannot hold the Veſſel that contains it.

This burning heat, ſeems unto Man to ariſe from the violent action of the *Aquafortiſh* Spirit upon the Iron, which the eye may eaſily diſcern. Suppoſe thou wouldſt quench this hot burning Fire, by pouring much cold Water upon it, as a thing contrary to the Fire; though that boyling may ſeem to ceaſe, and be as it were quenched, yet in effect it will prove the ſame, becauſe it will conſume the Iron one way as well as the other way, however more ſlowly and inſenſibly, when Water is poured upon it.

Therefore to put cold things to this fire, is not the way to quench it: But wilt thou do right, then give to the Spirit to eat or devour Salt; thus he ſhall loſe his ſtrength, be broken and leave boyling with conſuming. Here appears, that the Salt is not a cold thing, yet able, to make peace betwixt hot things, *viz.* the *Aquafortis* and the Iron. In like manner, when ſuch a burning heat riſes in a ſick body, it riſes from a parallel action betwixt two things, working upon one another. And therefore make thy applications not with cold things immediately to the hot burning, which is nothing material, but only an accidental quality or ſymptome flowing from the action of theſe two fighting things aforeſaid upon the Body: But make thy applications to either of them two, and break its ſtrength, then preſently the heat will ceaſe; and this may be done with hot things (ſo called) as well as any other may think to do it with cold ones, which the *Salia* before declared of (although being in their center a meer Fire) will experience and make true, in ſo much, that by the application of them, the ſaid burning will not only be quenched, but the Spirit of Life mightily ſtrengthened alſo, and thereby enabled to overpower its enemies, who endeavour to quarter in its ſtrong-hold.

The Body of Man is filled every where with Volatile Salt, nay it is but little elſe than a Volatile Salt throughout, ſave the contents of the Stomach and its government, whoſe fermental moiſture is acid, parallel to Vinegar, Spirit of Sulphur, or the like acid Liquors.

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But acid Liquors, and volatile Salts are enemies, fighting together, to over-power one another. Hence, when perhaps ſomething acid falls beyond the ſaid government of the Stomach, then preſently riſes a fight between the ſaid acid and volatile Salt, in the region of the Blood, where the ſaid acid is a ſtranger, falling as a Pirate into the Native Countrey of the volatile Salt, whoſe dominion is in the Blood: of which fight, flows (as it were) an hot-inviſible vapour (like unto the radiant ſhining of the Sun) throughout the Body, and makes the Phyſician believe that it is the Diſtemper it ſelf, when in the mean while the very root of the Diſtemper is hidden from his eyes. Therefore he goes on to quench that burning heat with cold things (ſo called) by which only he weakeneth the natural Fire of Life, and for the expectation of having quenched the ſaid burning heat, he has given to that ſtrange Pirate a large compaſs to waſte inſenſibly the Garriſon of the Blood, *viz.* the volatile Salt in it; and ſo being deceived himſelf, he deceiveth his Patient alſo, not of ſet purpoſe, but being not perſwaded otherwiſe, and therefore worthy of compaſſion. When one takes Cochinele (which is like meerly coagulated Blood) and diſſolveth it in Water, then poureth *Aquafortis* thereupon, there will preſently appear an action betwixt the ſaid Cochinele and the Aquafortis: which may ſerve for an Inſtance, whereby the eye of man may diſcern, as it were demonſtratively, what it effects when ſuch an acid Gueſt draweth into the Blood.

Thus I have ſomewhat anſwered to that vulgar Objection, which might have been more enlarged, if my intention had been bent to that purpoſe; yet it may ſuffice to ſuch as can kindle a Fire, although having nothing elſe but this Tinder Spark.

London the 9*th of* January, 166$\frac{4}{5}$.

Alb. O. Fabr.